THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: * * * Blessed be the Lord, who hath not given us as a prey to their teeth"* (Ps. 124: 2, 3, 6.)

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GOSPEL REQUIREMENTS.

BEFORE becoming saints of God through being made "new creatures in Christ Jesus," we were "dead in trespasses and sins; wherein in time past ye (we) walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past * * * and were by nature the children of wrath, even as others" (Eph. 2: 1-3).

But a change was wrought in us, for God in His great mercy and goodness showed us our sinful condition, and gave us power to understand and accept the gospel of Christ. Before that we were sinners, without faith, without hope, without "God in the world;" but now we are cleansed from sin by baptism, we are justified, pardoned and accepted as righteous, because of our faith, through the merits of our Lord Jesus Christ. We are made partakers of the Holy Spirit, and should continually become more and more like God in purity of life. We are now under obligations to forsake sin in every form; but to be able to do this we must have a sure and stable foundation in Christ.

To investigators who contemplate connecting themselves with this Church, we wish to say that before doing so they should count the cost of taking such an important step; for when Christ was on the earth He referred to this matter, saying, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that

behold it begin to mock him" (Luke 14: 28, 29). The Savior thus shows that when one takes upon himself the name of Christ, he will have many things to bear for the sake of his religion, and first among them is to face the scorn of the world and say from his heart as Paul did, "I am not ashamed of the gospel of Christ" (Rom. 1: 16).

Then he must learn to resist the sinful temptations which abound in this life, for we learn from the scriptures that wherever the will of God is to be done, there Satan is ever present to frustrate the Lord's purposes so far as possible. We find that after Jesus was baptized He was led into the wilderness, and was there tempted by the devil; but He overcame all the temptations to sin which Satan suggested, and we through our Lord Jesus must also overcome them. None of them shall befall us, however, which are not common to the lot of God's children in all ages of the world; and our Lord is ever watchful over us and will not suffer us to be tempted above that which we are able to bear; but will with the temptation make a way for our escape (see I. Cor. 10: 13). But to be able to claim these promises one must have a genuine fear of God—fear of transgressing His laws—and faith in Christ. "Happy is the man that feareth (Him) alway" (Prov. 28: 14); and the Apostle Paul, speaking of the children of Israel, says, "because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear" (Rom. 11: 20). In the Epistle of James we find sweet words of comfort for all those who are faithful in their trials for the sake of the gospel. viz., "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1: 12).

Then, further, those who become the followers of Christ in very deed must prepare themselves to endure insult, and perhaps mob violence without flinching, for the Lord says, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell" (Mat. 10: 28).

A confession of Christ is also required, for He says, "Whosoever * * * shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10: 32, 33).

The one who becomes a member of this Church must also expect that his friends and near relatives will, in many instances, turn against him, for it is written: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household" (Matt. 10: 34-36). These words of our blessed Lord, spoken so many

centuries ago, are being fulfilled daily among the Latter-day Saints. As soon as one becomes a child of God in the faith of what the world calls "Mormonism," he finds that his friends begin to slight him, to slander his name, and to fight against him—an experience which agrees perfectly with Christ's teachings that the saints would be hated by the world for the reason that they are not of the world.

Turning back to the Gospels according to St. Matthew and St. Luke, we learn that God is a jealous God and loves sincerity. Christ saith, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matt. 10: 37), and "If any man come to me, and hate not (that is, love less) his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14: 26). Again, in verse thirty-three we read, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Thus we find that sincerity is demanded of us, and that we must love our Savior to that degree which raises Him in our affections above all earthly things. We are to "seek first the kingdom of God and His righteousness," thereby showing that we prefer the things of God to everything of a worldly nature, laboring not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you (John 6: 27).

We are shown, also, that no one should expect his Christain life to be one of ease; but rather of earnest and continuous labor. Christ commands us to "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13: 24). Paul, too, writes, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain" (I. Cor. 9: 24; see also verses 25, 26, 27). "Let us," he further says, "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12: 1), and the second and third verses are of similar tenor.

It should be the desire of every Latter-day Saint to seek for a "better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11: 16; also verses 25, 26, 35); "For here have we no continuing city, but we seek one to come" (Heb. 13: 14). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3: 1, 2).

Finally, a number of passages of scripture which have a bearing on our general subject are submitted without remarks. They are deserving of our earnest attention as embodying principles which pertain to the life of a true Christian: "To them who by patient continuance in well-doing seek for glory and honor and immor-

tality, eternal life" (Rom. 2:7). "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life (in Christ's cause) shall preserve it" (Luke 17:33). "But rather seek ye the kingdom of God; and all these things shall be added unto you" (Luke 12:31). "For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live" (Amos 5:4). "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isa. 1:17). "I love them that love me; and those that seek me early shall find me" (Prov. 8:17). "Blessed are they that keep his testimonies, and that seek him with the whole heart" (Ps. 119:2). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" of the great God (Rev. 22:14).

Belfast. SARAH SAVAGE.

MINUTES OF MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held Sunday, May 25th, 1913, in the Co-operative Hall, Downing Street, Manchester. There were present: Elder E. Taft Benson, Acting President of the European mission; Elder Orval W. Adams, of the Liverpool office; President Thomas E. Winegar and Elder Wilford C. Brimley, of the Nottingham conference; Elders Leonard M. Haynie and Amos Belnap, of the Newcastle conference; Elder E. A. Lemon, of the Hull conference; Elders Charles L. Porter and R. C. Anderson, of the Leeds conference; President Lafayette Jackson, one lady missionary and eighteen traveling elders of the Manchester conference.

The morning session commenced at 10:30 a.m. by singing, "The happy day has rolled on." Elder Parley Z. Hatch offered prayer. Singing, "An angel from on high."

President Lafayette Jackson said he was pleased to see so many in attendance. Said he was not ashamed of the gospel, for it is the power of God unto salvation.

Elder George Fowers said his testimony of the gospel had been strengthened in doing missionary work. Declared there is only one true gospel, and that that is taught by the Latter-day Saints, and gave proof for his statement by citing the many Divine visitations given to the Prophet Joseph Smith.

Elder Wilford C. Brimley, of the Nottingham conference, showed that the belief of the Latter-day Saints is broad, believing as they do that the gospel, though plain, contains all religious truth. Christ irrevocably decreed that, "Except a man be born of the water and of the Spirit he cannot enter into the kingdom of God." Gave strong proof that all must work out their own salvation in this life or in the life to come. Testified that "Mormonism" is the gospel of Christ.

The solo, "Ye people rend your hearts," was ably sung by Brother Walter Roberts.

Elder Harley Greaves said that he is not compelled to preach the gospel; but does it because of the love and testimony he has of the same. God is our ideal by which we measure our attainments. He showed that Jesus Christ is the Word (of God—in that He is the expression of God's will and purposes). The Latter-day Saints believe in worshiping God according to the dictates of their own conscience, and allow all others the same privilege.

Elder Amos Belnap, of the Newcastle conference, said we "Mormons" have a great benefit in the blessing of receiving communications from God. The Latter-day Saints believe in obedience to God, and in keeping the home clean, pure and unspotted from the sins of the world. The speaker most beautifully portrayed how nature gives evidence of the existence of God. The degraded cannot live "Mormonism."

Singing, "O, say, what is truth?" President E. Taft Benson offered the benediction. There were in attendance about one hundred and twenty-five people.

Convening at 2:30 p.m. for the afternoon session, all joined in singing, "We thank Thee, O God, for a Prophet." Invocation by Elder Henry Hone. Singing, "Though deep'ning trials."

The sacrament was administered by Elders J. Scott Ledingham and David J. Shaw, assisted by Elders Job Welling and Albert D. Clark. During the passing of the same all sang, "We'll sing all hail to Jesus' name."

The general and local authorities of the Church were presented by Elder Parley Z. Hatch, and all were unanimously sustained.

Elder Asael C. Lambert spoke of the gospel as Christ taught it and mentioned some of the great laws that He gave to men that they might exercise obedience and their free agency. God is just and merciful, and from the evidence we have of Him we must believe Him to have been at one time as man is now. This belief of the Latter-day Saints brings persecution upon them, but "whom the Lord loveth He chasteneth." The kernel of our message to the world is that the gospel has been restored to the earth in these last days.

Elder Orval W. Adams said that the plan of salvation as taught by "Mormonism" is daily being proved to be true. Evidence of this is supplied in the fact that there are two thousand elders constantly laboring throughout the world. The speaker read and commented upon the Word of Wisdom which was given to the saints of God by revelation. We need only to glance at our surrounding conditions to know that it is true and most beneficial to all who obey it.

Sister Lizzie Gleaves rendered very beautifully the solo, "The Vesper Hymn."

Elder E. A. Lemon, of the Hull conference, desired to be obedient

to the calls made upon him, and was glad to represent the Church which he knows is true. Declared that we are in this land furthering a good cause, and to do injury to none.

Sister Rebecca Hone, a lady missionary, rejoiced to meet with the saints of God. Said she had not left home and loved ones to bring a deception to the world, but desired to teach and to remain faithful to the only true gospel of Christ.

President E. Taft Benson was pleased to see so many saints and friends in Manchester striving to bring mankind to a unity of the faith; this being the same mission as that of Jesus the Christ. When on earth He taught the principles which are to lead us back to God. Many fell away from His teachings, thereby bringing about the great apostasy. The elders of the Church are preaching that restored gospel in this age, and in putting down prejudice against the same they are bringing about that peace and unity in the world that must finally prevail. He emphasized the value of the Word of Wisdom. In closing he admonished all to remain firm in the truth, and also referred to testimonies that had been borne to him by those who knew Joseph Smith, who declare he was a prophet of God.

After singing, "Arise, O glorious Zion," the service was closed with prayer by Elder Leonard M. Haynie. One hundred and sixty-seven people were in attendance.

The evening session of the conference commenced at 6:30. Singing, "Come, come, ye saints." Prayer by Elder George Parker. Singing, "Softly beams the sacred dawning."

Elder Parley Z. Hatch read the labor and statistical report of the work done by the elders of the Manchester conference during the past six months.

President Thomas E. Winegar, of the Nottingham conference, was pleased to explain the principles of the gospel—of "Mormonism"—since it embraces all truth. Said the world has been deceived concerning the Church. Most men are being led by the rabble, not trying to exercise intelligence and freedom of thought. Spoke of the early persecutions, in connection with an interesting comment upon the hymn, "Come, come, ye saints." The gospel will lead us to life eternal, and Christ's atonement made it possible for us to attain the same if we will "fight the fight."

Elder Benjamin R. Birchall, of the local priesthood, said the services of our branches and conferences are inspirational. Referred to the increase of labor and success in our conferences, as well as in the Church in general. In looking upon the world we find there is great room for improvement. Emphasized this point: A religion that is never "kicked" is not worth "kicking." "Mormonism" teaches us to be frank and mindful. All were asked to remain true to it. "He that confesseth me, him will I confess to my Father in heaven." Encouraged all to leave off grumbling, and said his testimony is stronger to-day than ever.

Elder C. L. Porter, of the Leeds conference, contrasted Satan's plan to save the world with that of Christ's, and illustrated how much better it was that the latter had been the one accepted of God. The Latter-day Saints are preaching the truth in fighting the false ideas of the world. Showed that faith alone is dead. The religion that comes from God will be universal. Invoked His blessing upon us all.

President Lafayette Jackson was well pleased with the conference throughout. Had enjoyed the good spirit that was so abundantly manifested. Thanked all who had aided in making the conference such a marked success.

Singing, "Come, O Thou King of kings." Benediction was offered by Elder Frank H. Eastmond. Attendance, two hundred and fifty-five.

President E. Taft Benson, five visiting elders, President Lafayette Jackson and nineteen traveling missionaries of the Manchester conference met in Priesthood meeting, May 24th, 1913. The local elders reported their labor for the past six months. President Benson gave some encouraging and valuable instructions, and the visitors all bore testimony to the truthfulness of the gospel.

PARLEY Z. HATCH, Clerk of Conference.

"NOT TO GIVE UP WITH."

IN a very few crude words children often give, all unconsciously, some of the deepest truths that lie at the root of the teachings of sages and philosophers. This was well illustrated by a little lad who was learning to skate. His numerous mishaps showed that he was a beginner. The pity of a tender-hearted if not wise spectator was aroused and she said, "Why, sonny, you are getting all bumped up. I wouldn't stay on the ice and keep falling down so, I'd just come off and watch the others."

With tears occasioned by the last downfall still rolling over his rosy cheeks, he looked from his advisor to the shining skates on his feet and answered, "I didn't get some new skates to give up with; I got 'em to learn how with."

The little philosopher has here given the secret of difficulties. They are not placed in our path to cause us to become discouraged and quit, but that we may master them and get the development and power that come from struggle and victory. No great invention, reformation, forward movement along any line has been made easily and quickly, each has cost long effort and much time and patience. It would be well for all to remember that "Life's hard tasks are never sent for us to give up with;" they are intended to awaken strength, skill, and courage in learning how to master them.—*Young Woman's Journal.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 5, 1913.

EDITORIAL.

FIERY TRIALS.

"Mormon" missionaries so often speak, both in public and private, of the happiness which they experience in the prosecution of their labors, that many people, and the young especially, may be led to think that in the practice of the "Mormon" religion as a whole, one enjoys a sort of uninterrupted religious pastime, realizing at the most but few of those bitter experiences and fierce trials which fall to the lot of the general run of mortals who are striving to lead Christian lives.

One of the purposes of these remarks is to remove from the minds of our readers the misleading impression, if it be entertained, that spiritually the "Mormon" pathway leads through Elysian fields only; for there can be but little doubt that many of the fiercest battles ever waged by the powers of evil against truth and righteousness—against personal integrity, virtue and faithfulness, have been, are now being, and will yet be fought out in the inner lives of the Latter-day Saints or "Mormons." So, while we testify that we have great joy and satisfaction in serving Christ, we are not unmindful of our duty to call attention also to this phase of our experience, knowing full well that all who are the true sons and daughters of God must pass under His rod of correction, for He chastens every one whom He receiveth; and so in the language of the Apostle Peter (I. Peter 4: 12) we say, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

God will have a tried people, for unless we assume that it is part of His business to bestow upon us as a free gift an unearned victory over the world, the flesh and the devil, or that these enemies to our spiritual progress and happiness need not be met and vanquished before we enter upon an existence in the eternal world where there is to be no spiritual warfare, but, on the contrary, everlasting peace, and where the saints shall be at rest; it is manifest that the battle must be fought out in this life, and by ourselves, with God's assisting grace. This view of the case gives good ground for the admonition of the Apostle that trials in the Christian life should not be looked upon as strange things, but are to be expected. People who are not Christians have many trials, but doubtless the most severe are those which the true disciples

of Jesus are called upon to meet and endure. Why this should be so is just as apparent as it is that they should enter at all into the lives of His people. To illustrate this point, we find that when an assayer of minerals, for instance, has a number of them of different kinds to analyze in order to determine their respective values, he does not apply the same tests to all of them. He knows that some minerals would be reduced to dust or dissipated into gas, if the fiery ordeal which is to test others should be applied to them. Some that will yield a knowledge of their constituents only when passed through the intense heat of a furnace, would resist with ease all attempts to unlock their secrets by the moderate heat which would set coal aflame and reduce it to useless ashes. The assayer who understands his business tests different minerals according to their kind, and with reference to one or more especial constituents which are to determine their worth and real usefulness to man.

So the Lord, as an assayer, who possesses a good understanding of His business, must vary the tests, or trials, which He calls upon or permits the whole human family to pass through, in order to ascertain the constituents, so to speak, of their souls, individually; and we need not wonder that those persons who are His children by reason of a double relationship should be tested in the most thorough manner, and for especial purposes, some of which will clearly appear as remarks progress. Here it may be remarked that if the most severe tests which the true Christian must endure were made a part of the experience of every member of the human family, many of them would be driven to madness. Speaking figuratively, the heat of the furnace would reduce them to powder, or dissipate into air all traces in them of the valuable metals which form part of every human being on earth.

Whether the apostle, in using the phrase "fiery trial," had in mind actual burning by natural fire, which some witnesses for God have suffered, is not a question pertinent to present purposes. Broadening this literal application of the words, they seem to have a significance similar to that expressed by Malachi (3: 3) as follows: "And he (the Lord) shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Fire may be called the universal purifier, and is the element by which dross is purged from precious metals, and so the manifest purpose of the apostle is not only to call attention to the severity of Christian trials, but to remind us by the use of his phrase, "fiery trials," of the purpose for which they are experienced, namely: the purification of our lives—the purging of our souls from earthly dross. To what degree of purity the Lord expects us to attain, the beautiful imagery employed by Malachi makes known, though not in express terms; yet we can readily perceive

it from a hidden significance which becomes apparent when we recall certain facts connected with the ancient process of refining silver, which in brief was as follows: The metal to be refined, being yet mixed with more or less dross, was put into a crucible, and the proper degree of heat applied. When all was thus made ready the refiner took a seat near by and in full view of the melting metal, keeping his gaze steadily fixed upon it until the time came when he could see his face reflected from its surface, and knowing by this test that the refining process was perfected, the pure silver was removed from the furnace.

From these circumstances we perceive what the Lord means when He says that He shall sit as a refiner and purifier of silver upon the sons of Levi. Yet while they are particularly mentioned by Malachi, in the passage already quoted, we know that the Lord expects all of His disciples to offer Him a righteous offering, and its application is properly made to all of His people who experience the "fiery trials" spoken of by St. Paul. The great Refiner of men will not be satisfied with us until He can see His own image more or less clearly reflected in our lives, and so while the furnace of refining often burns fiercely, there is yet consolation in the thought that it is gold and silver—precious metals—that are being refined, and that if we valiantly endure the ordeal we shall come forth from the furnace reflecting back to our God the image of our Savior. Oh! there is inspiration enough in that one thought, if we could but always keep it in mind, to make us ever unwearied in duty, unyielding in the hour of temptation, undaunted in the day of danger, undismayed in the furnace of purification, immovable in the faith which God has committed to us, and always passive under the chastening hand of God, without murmuring or repining at our lot in life. Such was the character of Christ.

Let us strive to remember that God expects to see reflected in our lives that of His Son, the Lord Jesus Christ. This reflection, if worthy of us as God's children, must embrace every phase of human life and righteous principle. We do not say that godliness must be exemplified in our lives to the degree that it was manifested by Christ in His, in order that we may become acceptable to our Father in heaven; but a resemblance must be found in us sufficiently distinct to be recognized as Christ-like. God can not be imposed upon by the offering of a deceitful mirage of righteousness, or by the dim, obscure reflection of Christ's character, as the shadows of a dream are, or by a reflection which brings into prominence one or two features of His image, while others are shrouded in shade; but it must stand forth as He is, or in other words, His whole character must be reflected—each and every feature of it represented and occupying the prominence which naturally belongs to it. The reflection must be real, and made to cover doctrine, faith and practice, and it is here stated as a self-evident truth, that unless Christ's doctrines are held in their

purity there will be a deformed image of Him in our practice. If we have less than the full doctrines of Jesus, His image in us will be distorted, and if we have more than this, we are simply daubing the paints of awkward amateurs on the canvas which the Almighty reserves for His own perfect brush.

With these brief remarks concerning doctrine, what shall be written further concerns practice, since in this field the great trials of life are principally encountered. Referring to John's gospel (16: 33) we find that Jesus had "overcome the world." The meaning of these words certainly is that He had succeeded in conquering the temptations which the world offers to man to pursue a life of sin, and, of course, among them unholy desires for amassing and hoarding riches. Here, then, is one feature in the life of Christ which must be reflected in the lives of God's people. The scriptures abound in teachings relative to this matter, and they also make manifest, in one way or another, that in overcoming the love of money, which is the root of all evil, a mighty struggle occurs in the soul of every one who becomes the victor.

Now, this love for mammon in modern times has taken such complete possession of the hearts of mankind in general, and so intensely, that the "almighty dollar" has practically become the god of this world, and in the disgraceful scramble to get money well nigh every conceivable means are employed; not certainly in every case, but in so many that they are practically innumerable, while the duties which men owe to God are buried from sight. People of this character can not possibly measure up to the standard which God requires—they in none of these money-grubbing and wealth-grabbing features reflect the character of Christ.

However, in the midst of this widespread worship of mammon there is in existence at the present time a community which can show a large percentage of its membership who, so far as conquering the love of money is concerned, have attained to that exalted stage of Christian character which enables them to reflect back to God the image of His Son, not so clear and distinct as we could wish, but still there in outlines so easily discernible that no one need mistake its character. It is like nothing else now seen among men, and therefore, its source can not be found in this world, nor is it possible to trace that source anywhere but to the love of God Almighty.

A standing army of two thousand missionaries and over is kept in the field by the "Mormon" Church, and the average term of service for each of them is two years, so that one thousand new, inexperienced workers are sent forth every year, and consequently, during the last twenty years twenty thousand different persons became "Mormon" missionaries. It does not seem incredible therefore, that since the commencement of its great missionary work this Church has called into the field forty thousand or fifty thousand elders. These workers in the Master's cause have to

meet at present a monthly average expense of twenty-five or thirty dollars, as their monthly reports to presiding officers show. These outlays are principally, in many cases wholly paid from their own pockets, or from those of members of the families to which they respectively belong. Putting the average annual cash paid out by these men for the "privilege" of preaching the gospel at $300 each, they expend $600,000 (£120,000) yearly in carrying on their work. But this expenditure by these two thousand men represents but a small part of the monetary losses which they must sustain. Their yearly earnings, cut off by reason of their absence from their homes or places of business, must also be taken into the account. At work in the United States they are capable at a low estimate of earning a yearly average of from $700 to $1,000. Taking the lowest figure, we find that the annual loss which the missionaries of this Church sustain amounts to the immense sum of $1,400,000, and adding to this the low estimate of $600,000 for actual cash outlay, we have a total of $2,000,000 (£400,000) which these two thousand men must face as losses for the "privilege" of preaching the gospel of Jesus Christ, or $1,000 each annually, about as much (in many instances far more) to the single "Mormon" elder in the field as a whole congregation of sectarian Christians numbering several hundreds can rake and scrape together to pay a minister for preaching to it. These computations do not include all the expenses and losses which "Mormon" elders must sustain, and it is computed by some statisticians that the total expenses (including losses as above), etc., of the missionary work carried on by this Church totals more than the $2,000,000 as found above. Indeed, the grand total is so enormous that we hesitate to publish it.

These facts show mankind with all the power of a mighty demonstration that the "Mormons" have discovered the secret by which the love of money can be, and among them, is largely vanquished—not in isolated cases only, but in thousands and tens of thousands of instances. No such spectacle is afforded by any other people in this world. Behind the men now in the field as missionaries there are other thousands ready and willing to take up the work when those in present service are released. This triumph of "Mormon" multitudes over the love of money and its dazzling allurements is one of the most brilliant spectacles ever witnessed among men, and in and by it we find an unmistakable reflection of Christ's character which led Him to say that His meat and His drink was to do the will of the Father who sent Him, at whatever expense of worldly comfort, ease or luxury it might entail on Himself.

This exalted condition of self-abnegation on the part of the "Mormon" elders and the saints in general has not been attained without a determined struggle, and their lives are not passed without fierce temptations to yield back to mammon the glorious

fruits of this crowning victory over self and selfish interests; but though the contest rages and a few may fall, the valiant of the "Mormon" fold rejoice to know that they are counted worthy to bear in their lives the marks of the character of their Lord, feeling assured that if they endure to the end, these trials, which continue but for a moment comparatively, shall work out for them a far more exceeding and eternal weight of glory, just as trials did for their great Captain, Jesus Christ, who Himself was made perfect through sufferings (Heb. 2:10).

To the saints of God, the thought that they are the chosen and elect of Christ from whose lives the dross of earth is being purged with success, is a mighty inspiration, and they joy and rejoice in the midst of the fiery furnace, where there is seen also the form of "one like unto the Son of Man," and being in such glorious company, they try to bear themselves worthily of Him, and reflect some of His light, power and glory. The self-sacrifice of the "Mormon" elders in these times is worthy of the deeds of ancient apostolic days, and points to the same source for its power of accomplishment.

T. W. B.

FOR MOTHER'S SAKE.

I ONCE heard a bowed-down father talking to a careless daughter whom he loved. "Lizzie," he said, looking in her deep blue eyes and stroking her golden hair, "Lizzie, I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face. Of course it has not been brought there by any act of yours; still it is your duty to chase it away.

"I want you to get up to-morrow morning and get breakfast. When your mother comes and begins to express surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

"Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. Through years of childish sunshine and shadows she was always ready to cure by the magic of a mother's kiss the little, chubby hands, whenever they were injured in those first skirmishes with the rough old world.

"And then the midnight kisses with which she routed so many bad dreams, as she leaned over your restless pillow, have all been on interest these long years.

"Of course, she is not so pretty and kissable as you are, but if you had done your share of the work during the last ten years the contrast would not be so marked. Her face has more wrinkles than yours.

"And yet, if you were sick, that face would appear more beau-

tiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine, chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. These rough, hard hands, which have done so many necessary things for you, will be crossed upon her lifeless breast. Those neglected lips, which gave you your first baby kiss, will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late."—SELECTED.

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held at Fisher Lad Baths, Grimsby (Hull conference), Wednesday, May 28th, 1913, when seven souls were added to the fold of Christ, five children and two adults. Elders Clarence A. Barlow and Elias A. Lemon officiated.

Branch Conference.—On Sunday, May 25th, 1913, two interesting sessions of branch conference were held in the Keighley branch (Leeds conference). President Melvin J. Benson and three traveling elders, Jedediah McKay, branch president, Henry R. Perry and William W. Seare were in attendance. The Keighley branch is small, but the presence of the members and a few friends made the congregation fair. Encouragement for a brighter future in Keighley is manifest.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home May 29th, 1913, per s.s. *Baltic*: From Great Britain—George Fowers. From Switzerland and Germany—Charles I. Stoddard; and on May 31st, 1913, the following named elders, honorably released missionaries, sailed for America per s.s. *Corsican*: From Sweden—J. P. Erickson, William R. Larsen, John C. Sederholm, and Erik W. Olson. From Switzerland and Germany—John Kosalski. From Great Britain—Clarence E. Jones and William A. Wells. From the Netherlands—Henry Noorda, Jr. From Scandinavia—Andrew A. Kruse and Soren Anderson. With the company were forty-seven emigrants, in charge of Elders William A. Wells, J. P. Erickson and Soren Anderson.

Arrivals.—The following named missionaries for the European mission arrived May 30th, 1913, per s.s. *Virginian*: Levi G. Leatham, Logan, Utah; George Harold Wheatley, Honeyville, Utah; Clyde D. Hemsley, Plano, Idaho; Margaret C. Llewelyn, Grassy Lake, Canada; Leo Eagar, Ernest Marti, William Leslie Cocking, George

Mueller, August F. Meyer and Jacob P. Lambert, Salt Lake City, Utah; Charles Alfred White, Coalville, Utah; Frederick S. Lyman, Delta, Utah; Jesse Bigler, Midway, Utah; J. Fielding Hales, Mapleton, Utah; Charles A. Fjelstrom, Thornton, Idaho; Lorenzo A. Oakeson, South Jordan, Utah; Walter Turnquist, Ogden, Utah; Axel Robert Carlson, Arimo, Idaho.

Appointments.—The elders who arrived for the British mission, May 30th, 1913, have been appointed to labor in the following conferences: Levi G. Leatham, Bristol; George Harold Wheatley, Nottingham; Clyde D. Hemsley, Leo Eagar, Frederick S. Lyman, London; Charles Alfred White, Manchester; Sister Margaret C. Llewelyn, who accompanied them, has been appointed to labor in the Bristol conference.

District Meeting.—Two well-attended sessions of a district meeting were held in the Latter-day Saints' Chapel, Sunderland (Newcastle conference), Sunday, May 11th, 1913. President Cyril Duffin, four elders and one lady missionary were in attendance. The opening session commenced at 2:30 p.m. President Duffin welcomed all present and was thankful to meet under such favorable conditions. Elder Amos Belnap said we must all know God in order to obtain eternal life, and that He is a rewarder of those who diligently seek Him. Referred to several instances showing that the power of example is stronger than preaching, and that a good tree will necessarily bring forth good fruits. Elder Marion J. Steed said obedience to the laws of God are just as necessary in this age as in former days. Exhorted all to seek God while He may be found. President Duffin said God does not deal with non-essentials. Scripture and history prove an apostasy has taken place. This age only has denied God the power to speak with men, but we know He has spoken again from heaven, and if we obey the teachings of the Church of Jesus Christ of Latter-day Saints, we will obtain eternal life. The evening session commenced at 6:30. President Duffin explained why the authorities are sustained by the vote of the people, they were then presented and unanimously sustained. He then spoke on the kingdom of God, showing that four things are necessary to constitute either an earthly or a heavenly kingdom: first, a king; second, duly appointed officers to execute the laws; third, the code of laws; fourth, subjects to the laws. A duet was rendered by Miss Dissie Parmley and Elder Marion Steed. Elder Joseph Parmley spoke on the Godhead, showing that there are three distinct personages, but one only in thought and purpose. Said he wanted to leave his testimony of the gospel with all present. Elder Amos Belnap said the motives must be powerful which induce the elders to sacrifice so much without hire and endure the scoffs of the world as they do. He bore a strong testimony to the truthfulness of the gospel.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson XVII.—A Long Term of Prison Life.

Textbook: One Hundred Years of Mormonism (Evans), pp. 271-276.

I. The Prophet and Others Taken Prisoners.

1. Review the conditions at Far West. (a) The proximity of the State forces. (b) The apprehensions of the saints.
2. The treachery of Hinkle. (a) Hinkle's plan. (b) Feelings of the Prophet and other Church leaders. (c) Conduct of the soldiers. (d) Treatment of the prisoners.
3. The "court-martial." (a) Constituency of the "court." (b) deliberations and the sentence. (c) Attitude of General Doniphan. (1.) Result.

II. The Journey of the Prisoners.

1. To Independence. (a) Taken to Far West. (b) Parting with their families. (1.) Joseph and Hyrum. (2.) Parley P. Pratt. (c) Number of prisoners on leaving Far West. (d) Exhibition of prisoners—conversations. (e) Arrival at Independence. (f) Imprisoned in Block House.
2. To Richmond. (a) How they were taken thither. (b) Confined in the "Bull pen" jail. (c) Tactics of Clark. (d) Dramatic prison scenes. (e) The "trial" of the brethren.

III. The Escape of The Brethren.

1. The prisoners divided. (a) Joseph the Prophet and those with him. (b) Parley P. Pratt and those with him.
2. The first-named at Liberty jail. (a) Scenes of their prison life—revelations and letters (Doc. and Cov., Secs. 121, 122, 123). (b) Taken to Daviess County, and tried there. (c) Escape and arrival at Quincy.

DIED.

Bradley.—At Derby (Nottingham conference), May 20th, 1913, Mary Ann Bradley; born April 22nd, 1838, at Nottingham, England; baptized August 8th, 1908, by Elder David J. Sutton. Sister Bradley remained through trial and tribulation true to the faith of the gospel.

CONTENTS:

Gospel Requirements 353
Minutes of Manchester Conference 356
"Not To Give Up With" ... 359
Editorial: Fiery Trials 360
For Mother's Sake... 365
From the Mission Field 366
Sunday School Lesson for Theological Department 368

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